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A P L E A

FOR THE
PARLIAMENT.

OR,
CONSIDERATIONS
FOR

The satisfaction of such, who are apt to
be mis-led by a Malignant Party against
the *PARLIAMENT*,

With a palpable and evident Declaration of their
chiefest Designes therein.



London, Printed in the yeere, 1642.

A P L E A

FOR THE PARLIAMENT OR CONSIDERATIONS FOR

The Protection of such, who are apt to
be misled by a Malignant Party against
the PARLIAMENT,
Who are proposed and ordered to be
chief Deputies therein.



Printed in the year 1682.



A P L E A for the P A R L I A M E N T,

OR,

CONSIDERATIONS for the satisfaction of such, who are apt
to be misled by a Malignant party against the PARLIAMENT,
with a palpable and evident Declaration of their chiefest
designes therein.



Forasmuch as it appeares, that a malignant party hath
endeavoured to raise up strength, and to take up Armes
against the Parliament, consisting of the King Lords and
Commons of the land, and to increase their number by
many and false reproachfull calumnies cast upon them,
suggesting unto people many dis-joynted and invalid
positions to ensnare the minds of men, and although by
the late Remonstrances there is sufficient satisfaction given to every ju-
dicious and intelligent Reader; yet forasmuch as these Remonstrances
are many in number, and each of them relating to some particular oc-
currences or other preceding, some people having seen them all, others
but some of them, and others none at all; and for as much as many almost
in all places, both in pulpits, discourses, and otherwayes, (friends to the
Popish party) have and do daily endeavour to stir up a most ingratefull
and unworthy disrespect unto the Parliament, who may once learne bet-
ter, when better taught by the Parliaments lash. There are therefore these
considerations presenting themselves to every mans view, being almost
nothing but what is obvious to every mans knowledge; and for the most
part evident in all the late Remonstrances.

First, that men would consider, when it pleased God after many
Prayers and Petitions of the people to grant this Parliament, what were
the complaints of the whole Kingdome in matters both of Church and
State, and the miserable oppressions of mens consciences and properties.

Secondly, consider what the Parliament hath done with great difficul-
ties to accommodate the desires of the people in this behalfe, in suppres-
sing the power of tyrants over mens consciences, in taking away all of-
fensive and superstitious innovations in granting liberty to all parishes
to choose Lecturers, in opening the mouthes of our godly Ministers, in
taking away the power of oppressing, and tyrannicall Courts of Lordly

Prelates in choosing a learned assembly of many godly and able Ministers for the settling of mens judgements, and the healing of the many divisions and unsound opinions amongst us in matters of Religion; and for mens properties how some delinquents this way have bin punished, and others detected evill Ministers of Justice (by whom righteous and just causes have miscarried to the undoing of many poore widdowes, fatherlesse and others, are partly removed, and in a faire way of receiving their demerits; Ship-money, Coat and Conduct-moneys, *Patents* almost for every thing to the daily draining and oppressing of the subject) are all taken away; and consider also, whether any one thing hath beene translated or proportion made by them, which doth not in *tuum proprio*, looke at the future peace and good of the Kingdome.

Thirdly, consider, whether it this present *Parliament* should unhappily be discountenanced, discouraged or dissolved (which God forbid) we should ever have the like, or any; or if by vertue of the act for the *trienniall Parliament* there should be another, whether any man bearing good will to the Common-wealth being chosen, would be encouraged thereunto, and so either wee should have none at all, or if any, such an one which instead of a remedy should be an inlet of all misery into the Land.

Fourthly, consider how Kingdomes abroad in the world are governed without *Parliaments*, where *Voluntas regis* is *Lex populi*, the pleasure of the King is the rule of the Kingdome, and the precipitancie of this Kingdome also before this *Parliament*, into all oppression and miserie through the deceitfull suggestions and insinuations of wicked Counsell about his Majestie; and whether we are not looked upon, as the envie of other kingdomes by vertue of this onely inheritance of ours.

Fifthly, consider into what misery, blood and distraction, wee had plunged our selves two yeeres since (The two nations of *England* and *Scotland*, imbruing themselves, and weltring in one anothers blood) had not the wisdom of the *Parliament* then present (consisting for the most part of the same Members as this doth) denied the levying of moneyes for the maintaining of that warre which should for ever make us thankful for, and mindefull of a *Parliament* benefit.

Sixthly, consider that whereas the *Protestant* Profession, and the subjects liberty, is pretended in all things; what good intent either can or could there be to the one or to the other, either in those former differences between us and our brethen, the *Scots*, or the present divisions in this Kingdome, when *Papists* and popish persons were then the chiefe Commanders (for the most part) in the *English* Armies and *Papists* now, and Popish persons and *Atheists*, whose continuall assertions are wounds and blood, and God damne me, or heavens damne me, if wee be not revenged upon these round-heads (a nick-name questionlesse, originally sprung

spring up from some block-head, having neither wit nor reason in it) these are the maine abettors, provokers, projectors and actors in these divisions, whether these aime at the *Protestant* Religion, whatever they call the *Protestant* Profession, except it be *Poperie* in all things, supremacy onely excepted, or the subjects libertie, let every man of the meanest capacity judge.

Seaventhly consider what tampering there hath beene this two or three yeares to raise up civill Warrs amongst us in the three Kingdoms, First between Us and the *Scots*, then, that now to rise in *Ireland*, and amongst us divers times, as when the Army in the *North* was plotted to be brought up against the *Parliament*, and of late the bold peremptory and unparallel'd contempt and reproach cast upon the House of Commons by those unworthy Cavileers which accompanied his Majestie to the House of Commons at the accusation of the five Members, their cruelly abusing, cutting and mangling of the Citizens, their endeavour to raise up a party at *Kingston upon Thames*, and now also to do the like in the *North*, all tending to Civill Warrs and mutinies amongst us, and whether the same spirit which worketh so hott in *Ireland*, hath no factors in *Scotland*, and amongst us in *England*, let all men that have the right facultie of discerning judge and whether they that endeavour to raise up Civill Warrs in a Kingdome can ayme at the good of that Kingdome let every man that hath not lost the use of reason determine.

Eightly, consider what unheard of miserie, barbarous crueltie, savage inhumanitie is exercised upon the poore Protestant party in *Ireland*, by that bloody Popish Partie, and how far those that endeavour to make a partie against the Parliament, are acted by the same designs, let those judge & consider who either have or will read the *Irish* Remonstrance, and observe how these distractions at home (occasioned by the unhappy divisions and distance of his Majestie through wicked Counsell from his Parliament) encourage the Rebels, and hinder the Protestant cause there, whereas a happy concurrence between the King and Parliament might in an ordinary way through Gods mercy have subdued those wicked Rebels long since.

Ninthly consider what reproach, scandall and scorne we shall bring upon our whole nation and posterity for ever if we should chuse a Parliament, and because they will not suffer us to be made slaves, even for their faithfulness and love unto us (when happily their own particular safety and personall Preferment might be better advantaged if they should desert us) if for this we should rise up against them and contend, strive and fight for an Iron yoke of perpetuall bondage and miserie, and whether God may not in displeasure and justice, give us up hereunto, who shall so lightly esteeme and so sottishly improve that opportunitee, which (long look't for) he hath now put into our hands; and if our po-

sterity will not curse the time that ever it entred into our hearts so to do.

Tenthly, consider how it can stand with our *Profession*, to take up Arms against the whole body of the Kingdom, represented in the Parliament and the Laws of the Land, which wee are all bound by oath to stand to, to the utmost of our liues, liberties and estates, & wherein the honour and preservation both of King and Kingdome doth consist; and which of those do breake their oath, either those that pretending the Kings Prerogative take up Arms against the whole Kingdom represented in the Parliament: or those that shall endeavour to suppress such a malignant party. The King himselfe having alwaies protested, that for his part (taking God to witnesse) he desireth nothing more then the peace and prosperity of Religion and Kingdom.

Eleventhly, consider whereas lawes and statutes are pretended, as if the Parliament should do many things illegally, even against the King with this suggestion, that then its high-time for the subjects to looke to their properties and liberties, whether are to be believed, what is law: either that partie that shall affirme this; or that to be law and will not appeare to maintaine their assertions (the King professing himselfe to be no lawyer, and therefore his affirmations are nothing else but the misinformations of others) or the Parliament, the makers of new, and interpreters of the old laws, who have all the Judges and chiefeest Lawyers in the Land to advise withall, taking this with us, that *Salus Populi est Suprema lex*? And whether both the law of the Land and the good of the subject was not pretended in all the patent granted, as appeares in the severall Proclamations for the same purpose, yea, and in all the high commission and Starre chamber Courts, (for it had been as much as a mans eares, libertie and estate had beene worth, to have affirmed the contrary) and if it were so, let the whole Kingdome judge.

Twelfthly, consider whether that all the wholsome Lawes Benefits and Liberties of the subject this day have not beene the birth and fruits of Parliaments, and whether the Parliament hath not alwaies been the sanctuary and refuge for all that have beene unjustly oppressed and abused, and what remedy could be had by any other appeales whatsoever, when, through the wickednes of evil Ministers of Justice, the strength of a mans purse, rather then the righteousness of his cause, hath alwaies been the *banum omni*, the certaine promising token of good successe: consider therefore, whether we shall not go about to stop, yea to dry up all the springs of our legall Priviledges, having such long and happy experiences of the benefits thereof, and whether it ever entred into the heart of any of our Predecessors excepting the *Papists*, to do the least injury to Parliaments.

Whereas it is objected against the Parliament, that they are furious, seditious, malicious against the King and his Royall care, that under other

other pretence of dangers of farraine and domesticke enemies, they take up Armes against the King, that they endeavour to destroy the Lawes of the Land, and Religion amongst us: consider whether that these, and greater then these aspersions, were not cast upon our brethren, the *Scots*, the odious names of Traytors, Rebels, Factionous, Seditious, &c. were cast upon them, it had beene almost death for any man to have affirmed the contrary; and yet when things came legally to be debated, all proved otherwise, and his Majesty himselfe did acknowledge the contrary; and there is no question but (those wicked incendiaries betweene his Majestie and his *Parliament*, being once removed) there will be a cleare and mutuall apprehension and right understanding, betweene his Majesty and his *Parliament*, to the mutuall joy and comfort, both of his Majesty and his well affected Subjects in the three Kingdomes, and consider whether it is not to be doubted, that the same fire-brands of combustion amongst us now, be not those that were formerly between us and our neighbour Nation, and whether they be not in the same designe of confusion of both Nations still, altering only the method; beginning in *England* now, with hopes to end in *Scotland*, whereas they formerly begun there, with purpose to end here.

Thirteenthly, consider, that whereas many inconsiderately and others maliciously suggest thus against the *Parliament*, that their remedy is worse then their disease, for they are eased of their taxations of shillings by Impositions of pounds, subsidie upon subsidie, pole-mony, monies adventured, monies lent, &c. But let such consider, that the disease being mortall, the cure may be the more smarting, yet the more salutarious; and they are not alwayes the worst *Physicians* that advise often *phlebotomie*, or blood-letting for a desperate disease, the veins may fill againe, when the heart is whole, which sincking, the man dies, when the veins are full.

It is true, much hath beene done this way, but God is not behind hand with us, we have had our pennyworths for our penny already; that which the *Parliament* hath done (through Gods mercies) mentioned in the second Consideration is worth more than our costs and charges; Moreover, it is not unknowne, that the very *Ship-money* did cost the Kingdomes above two hundred thousand pounds a yere, *Coat and Conduct Money*, and other *Military* charges, little lesse than that, few of the *Monopolies* did prejudice the Subjects above a million yeerely, the *Soape* a hundred thousand pounds, the *Wine* three hundred thousand pounds, the *Leather* could be little lesse then both; the *Salt* could be no lesse then that; all these, with many other inferior *Monopolies* are taken away, and because that with the same shew of Law, Justice and Reason, the Subjects might have beene drained to the utmost penny that they were worth, these procuring the chiefest places and offices, who were

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were most cunning in devising new designs of oppressing the subjects, therefore the roote of all these wrongs (which is more beneficiall then all the rest) which was an arbitrary power pretended to be in his Majesty, of taxing the subject and charging their estates without consent of *Parliament* is now declared to be against law by both houses and likewise by an act of *Parliament*, consider also that these present taxations are but for the present and in a legall way and nothing so great as the former: and for the recovering of poore bleeding *Ireland*; and the saving of this shaking and staggering Kingdom from ruine and destruction.

And when men have parted with so much as they would once have given to be freed from the High Commission Rods, and Star-chamber lash being under them, (as every man might expect to have been) for that which neither Gods nor mans Law calls sinne, nay when men have given as much as they would to be freed from slavery, as much as the poore *Iish* Protestants would give to be freed from the cruelty of those bloodhound Papists, nay as much as their wives children, estates, lives, Gospell is worth (for all lies bleeding) let them then complaine of their hard bargain and not before: And as for those wicked slanderers of that faithfull assembly, who cannot indure to think that others would deal more honestly then themselves in the like trust, that gave out as if they would convert the publique stock for their personall gaine, a cleare and just accompt being given herein to the whole Kingdom, it is to be hoped, that such shall be made publique examples for such publique slanders.

Lastly, consider whether (amongst others) there be not a three fold ground of the proceedings against the *Parliament* according to the three fold condition of the chiefe actors in these divisions, who are Papists, depending Gentlemen, preferred to high places and offices, whose policy rather then honesty hath been their rise hereunto, and desperate Cavaliers, whose good husbandry it is to put all upon their backs and shift for their bellies.

First, the Papists see now and well perceive, that the *Parliament* making progresse according to their beginnings, will take away the least hopes of ever establishing that *Antichristian* Religion here amongst us: yea, and take away the very ground worke of future Plots and Projects this way: and therefore it stands them now upon *Summa Labore* with all might and maine to adventure upon any designe: (though never so desperate) and to give out themselves in their estates lives and livelihoods, *usq; ad extremum*, to the utmost that they can, and therefore now though *Iesuites*, should be hang'd by the halfe dozens, they will adventure, for now or never must the Pope up or downe in this Kingdome, and he would not willingly loose his hopes here, though a thousand of his *Iesuites*

Isaiah should hang for it, for indeed if men would receive it, that is the quarrell in the land, whether *Michael* or the *Dragon*, *Christ* or the *Pope* shall get safest footing in this Island, and let any seeing man look back upon all former proceedings, and consider, who hath been preferred to the highest places in the Church & what their carriage hath been therein? how the Preaching of the Word (the confounding weapon of Antichrist) hath been suppressed? what superstitious innovations hath been introduced, which have been promoted into the chiefest places in the Universities, what proportion there hath been with the Mass-houses, in tawdry sties, rapers, coaps, blasphemous pictures of God & the holy Trinity, crucifixes, crosses, &c. first in the Bishops Chappells, then in all the Cathedralls of the Kingdome, then by little and little in every Parish again. What hath been their proceedings at their Commission courts? and what their plot was in their cursed late *Canons*, and the *Ex-etera* Oath? and then let him give his Judgement in the point, whether Popery hath not been the marke they aymed at?

Secondly, for the depending Gentlemen, advanced to high places and Offices, whose aims will hold proportion with that of Cardinal *Woolsey* (*for me and my King*) making his Maiestie but the Priet, and scarce paying his tithes out of all their pretendings, their Masters profit, whose veins are full of the blood of the Fatherlesse and the Widows, and whose houses are built with the ruines of poore innocents, who regard more the blessings and favours of men, then the curses of the Almighty for their oppression and crueltie, these also know, and well perceive now, that if the Parliament proceed according to their beginnings, they shall not only be exposed to the Justice of the former demerits, but also lose the least hopes of any future favour or practise, because conscious to themselves of an utter impossibility in them for ever of becoming honest men, who from their first beginnings of preferment, have cistnered out of their thoughts the feare of God, a good conscience, and the day of Judgement, and therefore they must either run beyond seas, betraie themselves to some mean condition or other, (for the Parliament they le have none but full men, whose pro-

ceedings in all their Ministrations must be by the rule of Justice and a good conscience, which is unto them a paradox) or else they must give out their utmost endeavours to the rooting up of this Parliament.

Thirdly the Cavaliers, whose lands, houses, revenues and estates are above in the Ayre; who make great brags of the dangerous attempts they have adventured by sea and land; whose greatest danger of drowning hath been in an Ale-tub or Wine-tubbs, or of smothering by the smoake of Tobacco; yet they know that it is good fishing in troubled waters, and that *England* is full of brave Booties, therefore they bestir themselves, and have scarce the patience to forbear their prey till opportunity serves their turne, who are all for the present; and as for the other world, they have past the dreadfull sentence against themselves, which is (*heresce referens*) God damne me; These three sorts are the leaders and provokers of a partie against the Parliament, and incendiaries between His Maiestie and them; Let the whole world of indifferent men iudge and see, if these be not the Parties, and whether these be not their grounds, and yet these are the men looked upon, as the only Loyall Subjects, and others as Malignant unto the honour, peace and prosperity of the King and his Royall Race; Whereas they can give no Testimony of their respects unto his Maiestie, but by such courses, practises and counsells, which alienate affections between him and his best Subjects, wherein consists his honour and strength, who are willing to give out their hearts and hands, purties and estates, prayers and teares in his behalfe; and the God of all knowledge shall one day iudge and discover, whose hearts have been most loyall to our dread Sovereigne, either of the one or the other.

As for those Noble men whose absence from the Parliament is an encouragement unto this Malignant partie, if they come under the two first rancks of Popish, or dependant men; there is no more to be said but this: Their gathering together, and appearing in such courses, is a pregnant testimony and iustification of what hath been said of those two sorts, namely; That their designe is, *Semmo Conata*, to robt up the Parliament, lest the Parliament should root up them; but if there be any not under

der these rancks, certainly either their ingenuitie is to labour for pacification, and a happy making up of that Breach between his Maiefty and his Parliament, or else their Nobility is *meritulos*, little Noble blood runs in their veines, and Heathens themselves may throw stones at them, whose progenitors have been rendered famous by their heroick acts for their Countries care.

*From all these Considerations, this may be well
inferred.*

THat if ever wee would improve our selves, for God, the King, the Kingdome, lives, lawes and liberties, our selves and poore posteritie, if we would not see our flourishing Cities made ruinous heapes, our peace and plenty turned into blood and Famine, our dearest Wives ravish'd and ript up before our faces, our tender childrens braines dash'd against the Stones, our mutuall trading turned into violence and Robbery, our sweet enioyments of all relations unto murders, rapes, cruelties upon them all, If in a word we would not have the line of *Germany* and *Ischard*, to be stretch'd over our good Land; If we have any love to the Gospel of life and salvation, that the Arke of God may not depart, and misery come in upon us, as we would not be exposed to the power and mercies of the bloody Papists, the badge of whose Arch-leader (the Devills first-borne) the Pope, his garments midered with the blood of the Saints, Let every man in his station study peace and union, and endeavor all meanes of pacification, abhorring the very thoughts of ever taking up Armes against either King or Parliament, but to the utmost of our powers, setting our selves against the incendiaries between them both, that the peace of God, and the God of peace may still rule in the midst of us, that we render not our selves *Ludibrium gentium*, the mockingstock of nations, by doing that our selves, which the malice, power and policy of all our adversaries abroad, and enemies at home, by all these fourscore yeers endeavors could never effect, whereby we shall expose the poore Protestant bleeding and panting cause in *Ireland* to destruction, and revive the hopes, yea and

the power of our former oppressors (who if they once get up againe, will tear us in pieces, like Lyons long kept from their prey) and our ruine shall be unto after ages, the everlasting shamefull monuments of our blindness and folly; that we should rise up like unnatural Children, and cut the throats of our owne mother Nation; That wee should love bondage rather than libertie, all nations Countries and peoples, Papists, Jewes, Turks, Infidells, Devills (if I may say so) with sport at our misery: When God would deliver us, and hath delivered us from all their plots and projects, when in many plots they have had the neck of the whole Kingdom, as of one man, upon the block, and as easy it had beene any to destroy it, had not the Almighty by a high hand of love and mercie prevented it: and shall wee betray our selves, when shall the cloud of blood, which hath been a long time impending over our heads, be disburdened upon us, and our reeling, staggering and tottering Kingdom, shall fall, and fall, and none shall helpe it up. It now pines for life and breath, travailing with the peevish plentie, fecunditie, Religion, Lawes, liberties and comforts thereof; and those Worthies who day by day give their most and unwearied attendance and assistance to further the birth, the strength God shall be unto them their front guard and reeward, goodness, power and mercie unto them, and their ammunition of rocks: and his displeasure to the certain ruine and destruction of those, who unhappily, weakly and wickedly have brought it upon themselves.

And every man in his station should, and endeavour all manner of perfection, and shewing the very things of ever taking up Arms against King or Par-

liament, but to the service of our Sovereign, and our selves.

God, and the God of peace may still rule in the midst of us, that

we read, and in the **Epistle** to the Romans, the most instructive

of nations, by doing that our lives, which is the power

and policy of all our civill societies should, and should be at home,

by all their civill societies should, and should be at home,

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case is to be desired to be distinguished, and revive the hopes, yet and